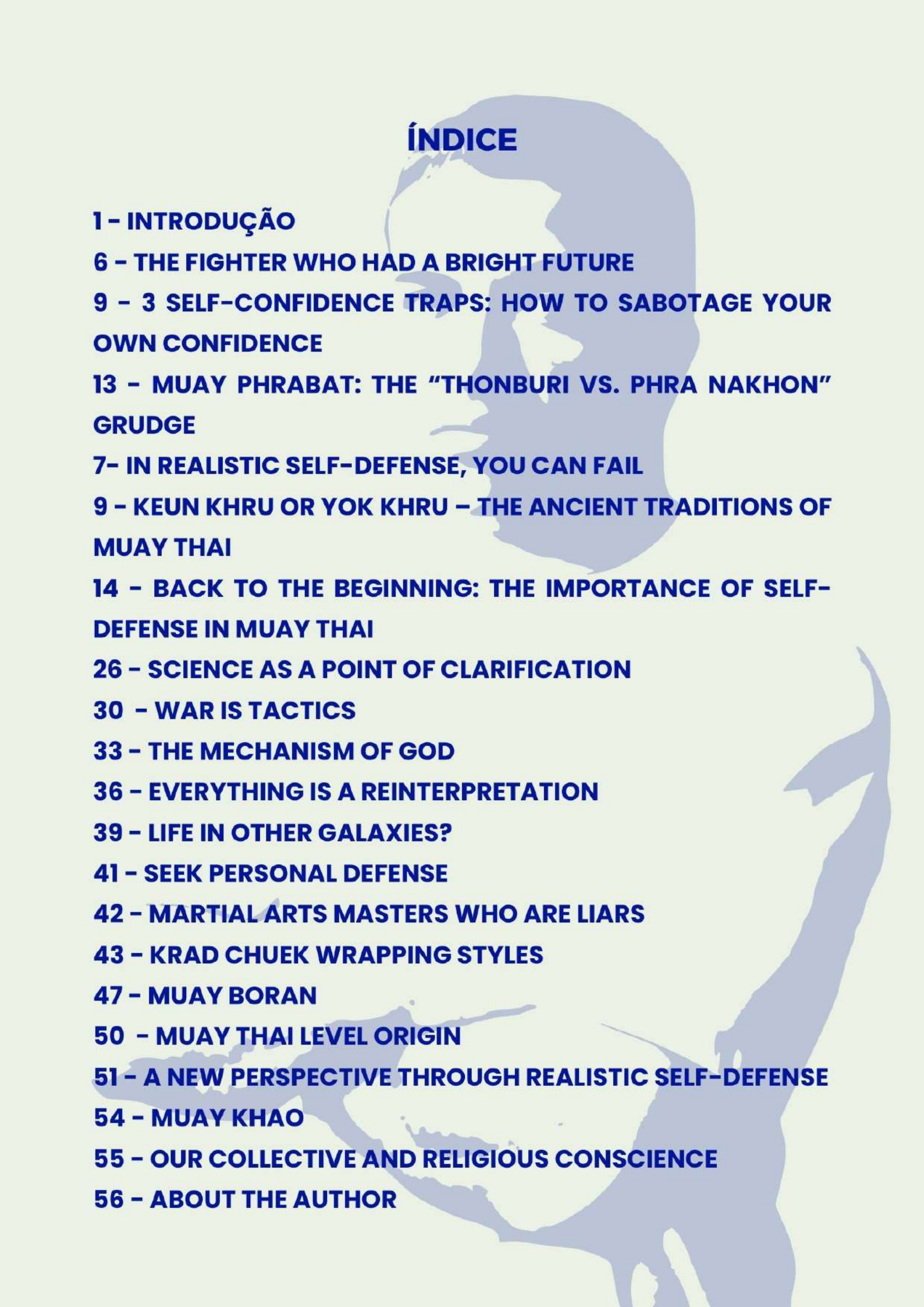


ALEXANDRE BRECK

Thoughts That Challenge, Words That Awaken





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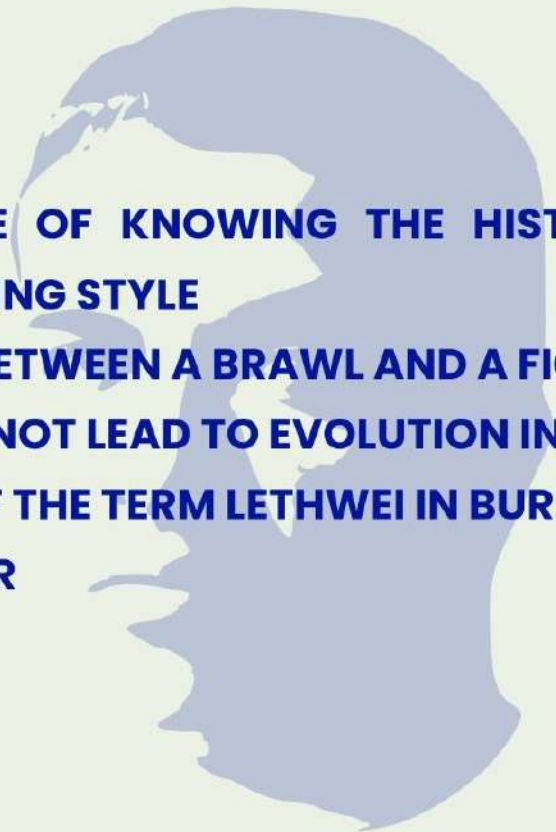
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INTRODUCTION

We live in a world where an overload of information doesn't always lead to wisdom. Amid loud voices, ready-made formulas, and absolute truths, it's easy to get lost—and hard to see what truly matters. This book doesn't aim to provide answers, but to spark questions. It doesn't seek to impose ideas, but to offer perspectives. It holds no magical solutions, only invitations to reflect.

The words collected here come from observing the world and the human condition. These are thoughts that walk the line between knowledge and spirituality, between science and intuition, between struggle and silence. They are fragments of an understanding in progress because understanding is a journey, not a destination.

Self-defense, the power of knowledge, faith beyond religion, the search for meaning all of it is connected. In this book, each phrase, each piece of writing, carries the intention to awaken something: discomfort, a thought, an awareness.

May you read with an open mind and more importantly, with an attentive heart.

Alexandre Breck

**"IT'S EASY TO LOSE,
ESPECIALLY WHEN
YOU THINK YOU'RE
CELEBRATING A
VICTORY."**

Alexandre Breck

THE FIGHTER WHO HAD A BRIGHT FUTURE

Are you familiar with a competitor who always seems to have a bright future, yet rarely fully commits?

Do you know that individual who makes a grand return to the gym after long absences, only to outperform everyone else in skill and finesse?

He has an extraordinary ability to absorb fighting techniques, mastering moves in a matter of minutes that take others months to learn. He watches a strike once, practices it a few times in the air, and soon executes it with precision, catching opponents off guard.

His talent is undeniable. Everyone recognizes his abilities and envisions a brilliant career ahead of him. After all, if he's this skilled without fully dedicating himself, imagine what he could do if he truly committed.

Coaches light up with excitement, begging him to attend training regularly, promising him fight opportunities, and assuring him he'll be unstoppable once he decides to compete.

And he agrees—enthusiastically. He promises full dedication to training and expresses a genuine desire to step into the ring.

But what really happens?

Once again, he disappears for an extended period, only to return and repeat the same cycle.

It's not fair to judge him too quickly. He likely doesn't even realize the behavioral loop he's trapped in, and deep down, he suffers from being unable to reach his true potential.

Behind it all is fear.

He feels so comfortable on the pedestal others place him on—where his talent is seen as a promise of future success—that he's afraid to compete and risk losing it all.

The idea of being an “unfulfilled promise” is so central to his identity that he'd rather stay stuck than face the possibility of failure. Avoiding challenges is his way of preserving that status—as the “next big thing.”

In the back of his mind, even if unconsciously, he's thinking:

“If I compete and fail, they'll find out I'm not as exceptional as I seem—and I'll lose my status.”

That's why he disappears from training just when he's doing well. He's already achieved what he was really seeking: recognition.

Unfortunately, his strategy for “winning” is exactly what keeps him stuck as an eternal promise—never fulfilled.

If someone came to mind while reading this, maybe it's worth sharing this reflection.

It might just help them recognize the pattern that's sabotaging their potential.

**"THE MAN GOES, AND
THE STONE REMAINS."**

Alexandre Breck

3 SELF-CONFIDENCE TRAPS: HOW TO SABOTAGE YOUR OWN CONFIDENCE

Instead of focusing on how to undermine your confidence, how about learning to strengthen it? Here are three common traps that can hold you back:

1. SEEKING EXTERNAL APPROVAL TO FEEL CONFIDENT

Relying on others' support to feel confident is like building a sandcastle—one wave and it all comes crashing down. True confidence comes from within, from recognizing your own worth and capabilities.

2. OBSESSING OVER THE OUTCOME OF THE FIGHT

Getting fixated on the final result takes your focus away from the process and from what you can actually control. Focus on doing your best every step of the way, improving your skills, and growing through the experience. The result will naturally follow.

3. FOCUSING YOUR ATTENTION ON YOUR OPPONENT

Fixating on your opponent distracts you from your own potential. Instead of worrying about what the other person is doing, focus on your own strategies, strengths, and what you can do to stand out.

The path to self-confidence:

The key to building solid self-confidence lies in focusing on what you can control:

Your training: Commit to improving your skills and knowledge.

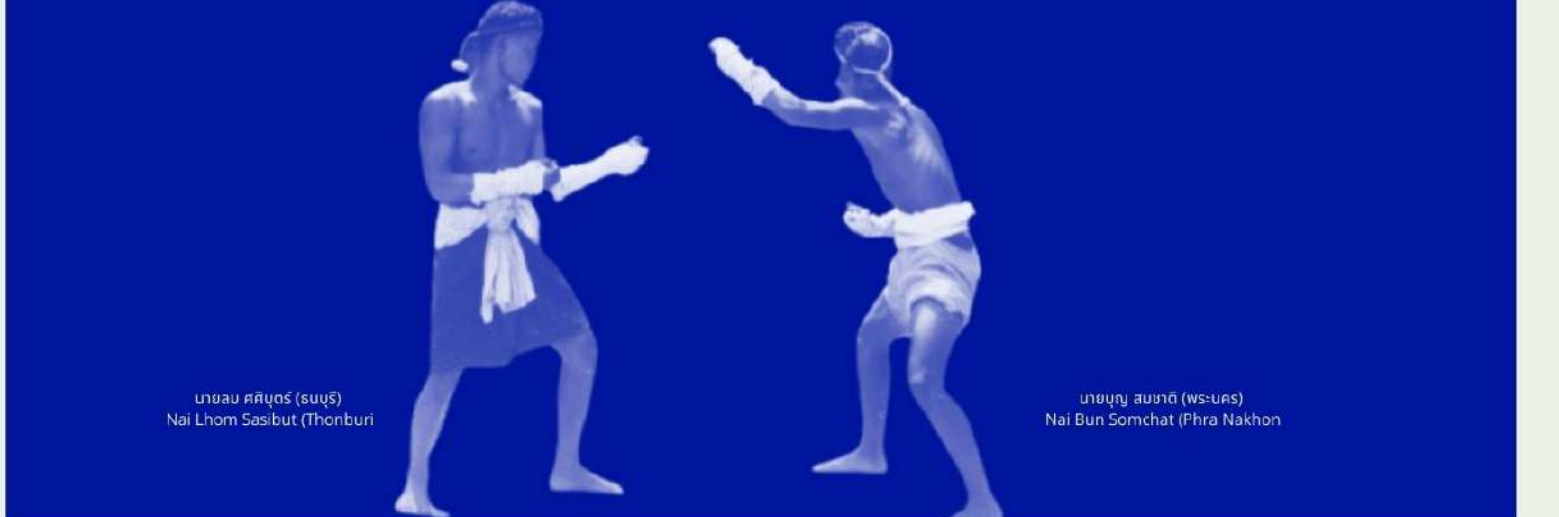
Mastery of techniques: Invest time in mastering the tools needed for success.

Mental preparation: Strengthen your mind and develop a positive mindset.

Remember: confidence is built from the inside out. By focusing on your development and on what's within your control, you'll be on the path to unshakable self-confidence.

**"KNOWLEDGE THAT
DOES NOT PRODUCE
RESULTS IS A WASTE
OF TIME."**

Alexandre Breck



นายสน ศศิบุตร (ธนบุรี)
Nai Lhom Sasibut (Thonburi)

นายบุญ สอนัด (พระนคร)
Nai Bun Somchat (Phra Nakhon)

MUAY PHRABAT: THE “THONBURI VS. PHRA NAKHON” GRUDGE

Date: October 8, 1921

Location: Suan Kulap Arena, Bangkok

Ruleset: Thai Boxing Regulations of Prince of Chumphon

Image Source: National Archives of Thailand

On an October afternoon in 1921, spectators gathered at Suan Kulap Stadium to witness a memorable Muay Thai event. The atmosphere was tense, not only because of the competition, but also due to a particular bout that featured two fighters with a personal vendetta.

The Match: Lhom Sasibut vs. Bun Somchat

The sixth fight on the card featured two young men: Lhom Sasibut, age 21, from Thonburi province, weighing 136 lbs and standing 5'5", and Bun Somchat, age 19, from Phra Nakhon, weighing 131 lbs and standing 5'6". The referees were Luang Chalamphisai and Khun Chop Phonsaret.

Physically, the difference between the fighters was notable. Bun, taller and broader, looked almost like a father figure compared to the leaner Lhom. But what truly added fire to this match was their history: they had previously fought each other outside the ring in an unsanctioned brawl, and the bad blood had brought them face to face again — this time officially.

The Styles: Raw Power vs. Smart Technique

The match was fierce. Bun, driven by anger, used raw power and rushed attacks. Lhom, on the other hand, fought smartly, dodging and countering with precision.

Bun underestimated Lhom due to his smaller frame and ended up getting hit with several clean punches. At one point, he was even thrown to the ground and had his neck twisted in a clinch maneuver.

The Outcome: A Draw at Sundown

The fight continued until sundown, when visibility became too poor to continue. The referees declared the match a draw, awarding 75 baht to each fighter — a decent prize at the time.

However, many believed that had the fight continued, Bun would have lost. He was running out of stamina and his hot temper left him exposed — every time he lost control, he was punished.

Fighter's Ethics: A Lesson from 1940

Years later, in July 1940, during a Muay Thai event at the Royal Thai Army Boxing Stadium in Phra Nakhon, one of the key values for fighters was emphasized:

“Do not act with carelessness or anger, as it reveals a lack of refinement.”

Code of Conduct, Article 14

This battle between Lhom and Bun remains a historic example of how emotional control and technical skill can overcome brute strength — a lesson that continues to resonate in the world of Muay Thai today.

**"EVIL DOES NOT REST;
IT WAITS. IT ONLY
WAITS FOR AN
OPPORTUNITY TO ACT."**

Alexandre Breck

IN REALISTIC SELF-DEFENSE, YOU CAN FAIL

In realistic self-defense, the idea of an infallible technique or a miracle move that works in all situations does not align with reality.

No one has a magic formula or an infallible technique to handle every violent situation that may arise in a dangerous environment. The simple fact is that no one can predict the future.

For this reason, prevention is the first line of defense in realistic self-defense, if not the most important. If you analyze, step back, and avoid a violent situation, that situation might simply never happen.

This is why prevention is the first defense strategy in realistic self-defense—contrary to what was traditionally taught in older self-defense methods. In realistic self-defense, there is an awareness that some violent situations are difficult, if not impossible, to defend against using just a technique.

For example, multiple armed individuals trying to restrain someone, a long-range shooter appearing and starting to fire at a victim, or a large group of people attacking a single individual.

Therefore, prevention is the solution and the first principle in realistic self-defense. If you can anticipate a situation, a location, a suspicious behavior, or a potential aggressor, those events might not happen—or at least not happen in your presence.

This is a concept that should be learned and internalized. In realistic self-defense, principles are more important than any specific self-defense method. Methods are merely labels or packaging that should be discarded if they interfere with the primary goal of realistic self-defense: efficiency.

**"THE PAST IS GONE;
EITHER WE MOVE
FORWARD, OR WE
STAY BEHIND WITH IT."**

Alexandre Breck

KEUN KHRU OR YOK KHRU – THE ANCIENT TRADITIONS OF MUAY THAI

The Fighter Acceptance Ceremony Was Common Until the Early 20th Century

Before Muay Thai became a modern competitive sport, it was deeply intertwined with spiritual traditions, religious rituals, and a strict master-disciple hierarchy. One of the most important of these traditions was the Keun Khru ceremony, also known as Yok Khru — a significant rite of passage marking the formal acceptance of a practitioner as a legitimate fighter under the tutelage of a master.



The Meaning of Keun Khru / Yok Khru

The term Keun Khru (ขึ้นครู) translates to "ascending to the master" or "rising to the master's knowledge," while Yok Khru (ยกครู) means "raising the master" or "honoring the master." Both reflect an essential concept in Thai culture: deep respect for the Khru (ครู) — the teacher or master.

This ritual was not just a symbolic formality. It represented a spiritual and social transition for the student, who was now recognized as a legitimate Nak Muay — someone formally initiated and accepted into a traditional fighting lineage.

Origins and Purpose of the Ceremony

The ceremony has deep roots in Southeast Asian martial arts traditions. Its primary functions were to:

Officially accept the student as a disciple.

Transmit spiritual blessings and protection.

Seal a bond of loyalty, respect, and discipline.

Reinforce the connection to past masters and protective spirits.

It also served as a means of lineage transmission, linking the new fighter to the master's teachers and those who came before.

The Ritual in Detail

Traditionally held in Buddhist temples or at the training camp (Khru Muay), the ceremony was marked by a solemn and respectful atmosphere.

Typical elements included:

Offerings of flowers, incense, candles, and food to honor the spiritual masters and ancestors of the lineage.

Chanting of mantras (khatha) by monks or the master.

Placing of the Mongkhon (sacred headband) on the student's head by the master.

Tying of Prajied (armbands) to symbolize the student's new status as a fighter.

Sometimes, yantras or sacred markings were drawn with ink or oil on the fighter's body for protection.

The central moment was when the master placed his hands on the disciple's head and spoke words of acceptance and blessing, confirming the student's new status.

Collection of Ceremonial Items:

- **Ceremonial Tray "Pan" (พาน):** Used to hold the offering items.
- **Eggplant Flowers "Dok Makeua" (ดอกมะเขือ):** Represent purity and devotion.
- **Bermuda Grass "Ya Praek" (หญ้าแพรก):** Symbolizes resilience and growth.
- **Puffed Rice "Kao Tok" (ข้าวตอก):** Represents prosperity and abundance.
- **Forest Flame Flowers "Dok Kem" (ดอกเข็ม):** Signify strength and courage.
- **Thai Coin "6 Baht" (๖ บาท):** Symbolizes value and commitment.
- **Betel Nuts "Mak" (หมาก):** Used in welcoming and acceptance rituals.
- **Incense "Toob" (ธูป):** Used for purification and prayer

- **Loincloth "Paokama" (ผ้าขาวม้า):** Symbol of humility and service.

The Fighter's Commitment

Upon being accepted, the fighter took on several important commitments:

Obedience to the master.

Maintaining moral conduct (Buddhist precepts and a warrior's code).

Dedication to training.

Preserving the Muay Thai art and lineage.

There was also an implicit vow to respect previous masters, including those who had passed away, often honored in prayer.

The Decline of the Traditional Practice

Starting in the early 20th century, with Thailand's modernization and the sportification of Muay Thai, the traditional Keun Khru ceremony became less common. The rise of urban gyms and standardized rules shifted the focus from spiritual formation to athletic performance.

However, many traditional schools (Muay Boran) and culturally conscious gyms still perform contemporary versions of this ceremony, especially on occasions such as Wai Khru Day (Teacher Appreciation Day).

Legacy and Modern Revival

Today, as global interest in Muay Thai's roots grows, there's a movement to revive the Keun Khru ceremony as part of the martial art's intangible cultural heritage. Cultural festivals, workshops, and teacher consecration ceremonies (Ajarn consecration) increasingly incorporate elements of the ritual.

This return to tradition reinforces the idea that Muay Thai is not just a sport, but a living expression of Thai culture, where respect, spirituality, and the master-student bond remain central.

The Keun Khru or Yok Khru ceremony is one of the deepest expressions of Muay Thai tradition. Far from being merely aesthetic, it is a symbol of commitment, respect, and spiritual connection to the art, the master, and the ancestors. By understanding and honoring these elements, modern practitioners can enrich their Muay Thai journey with meaning, purpose, and reverence.

BACK TO THE BEGINNING: THE IMPORTANCE OF SELF-DEFENSE IN MUAY THAI

The emergence of the techniques that formed what we practice and study today on mats and in rings originated in the ancient kingdom of Sukhothai, in the region we now know as Thailand.

Concerned with self-defense and the need to survive in times of war, Thai warriors developed a combat system based on using the body as a weapon: punches, elbows, knees, and kicks, combined with clinching and throws.

Over the centuries, Muay Thai evolved, influenced by military practices, cultural traditions, and fighting festivals, becoming a true expression of the Thai people's identity and history.

During the Ayutthaya period (14th to 18th centuries), Muay Thai gained great importance, being taught to soldiers and performed during royal celebrations. Kings like Naresuan and Pra Chao Sua were known not only for ruling but also for fighting.

Starting in the 20th century, with the modernization of Thailand, Muay Thai adopted rules, gloves, and rings, evolving into a professional sport while maintaining its martial roots.

Technical innovations and extreme efficiency in the use of knees, elbows, clinching, and powerful shin strikes to defeat opponents — often stronger, heavier, and from different striking backgrounds — brought great notoriety

to the art, which continued its journey of refinement and global dissemination, producing generations of outstanding fighters. Muay Thai spread throughout the world, reaching heights previously unimaginable, practiced and developed by thousands of martial artists.

Thai masters began traveling to other countries, introducing Muay Thai to the world and facing fighters from various other styles, demonstrating the system's effectiveness.

Over the decades, Muay Thai has gained practitioners on every continent, becoming a reference point both as a combat sport and as a powerful fighting system, known for its highly effective offensive and defensive techniques.

Today, Muay Thai continues to evolve, being refined and explored by thousands of practitioners who honor the tradition and effectiveness of this ancient martial art.

SCIENCE AS A POINT OF CLARIFICATION

What makes science important to us is its recognition that truth is not absolute. It is precisely because science is certain that it must always doubt itself that it becomes authentic in what it reveals to us.

That is why it cautiously and gradually explores elements that might at least give us an idea of how the world began.

There are many different theories—and even absurd speculations—but it is within uncertain contexts that science finds its field of action, becoming trustworthy in its relentless pursuit of certainty. For a long time, science believed the universe was eternal and static, but now it begins to consider it eternal and dynamic.

This kind of discussion may seem uninteresting to the average reader, given our everyday concerns and the monotony of daily life. Yet, it remains a subject of curiosity, even for those who are not scientists and never intend to be. After all, even if science does not yet know the whole truth about our world, the truth is that, in many circumstances, we all depend on it—often without even realizing it.

Science, whose function is to probe the mystery behind everything, also has its own curiosities, using every attempt at its disposal to get closer to the truth.

Science is open to the possibility of being wrong. That is why it promotes the invention and reinvention of concepts.

Superstition is intolerant. It fixes a truth and allows no room for questions. If we had clung only to the supernatural, we would never have left the forest and created civilization.

Science does not work that way. It is impossible not to believe in something. Science also depends on our ability to form beliefs. Every experiment begins with a premise based on what is believed to be true. Ideologies also rely on our capacity to believe. Illusions and fantasies are part of the human mental process and the result of years of evolution.

It is true that we live in a world where science is part of everyday life. But few people are willing to give up supernatural beliefs and accept science as a tool to explain the universe. Most simply want to enjoy the products of science. When it comes to answering fundamental questions—such as the origin of the universe or the meaning of existence—they prefer unrealistic explanations that are convincing in their fictional narratives.

The fact that we cannot yet explain a mystery does not mean it demands a supernatural explanation. It simply shows that we don't yet have the answer.

It is astonishingly arrogant to assume that only one belief is correct among so many others.

God gave us a brain to think. And He would never punish us for being open to new concepts.

Religion theorizes about God. Science actually explains what God is. It's like asking a child to draw a tree—she will represent it in her own way, and in part she will be right. But when we see the drawing, we know the tree doesn't look exactly like that. That's how religion works. Science, on the other hand, is like a photograph of the tree. It shows what the tree truly is.

WAR IS TACTICS

Warfare tactics have demonstrated their historical importance.

Here, however, I want to focus on the tactics that revolutionized the history of combat by providing strategic advantages over the enemy—reflecting changes in both philosophy and technology over time.

The Roman army's main tactic was the formation of rectangular columns composed of legionnaires. Each column contained a number of lines, differentiated by their proximity to the enemy—those at the front (vanguard) and those farther back (rear guard). Their military structure was made up of three key elements: cavalry, artillery, and infantry. The Roman Empire's military conquests were based on excellent organization, advanced combat techniques, and strict discipline and training of its soldiers.

However, this type of strategy proved inefficient in dense forests, which restricted troop movement, or when facing archers and catapults that could strike from a distance, beyond the reach of the Romans' short-range weapons.

During the Middle Ages, the main method of avoiding enemy attacks was through the construction of castles—considered impenetrable by opposing forces.

But with the invention of catapults—one of the most innovative military weapons of the time—this changed. Historically, armies were made up only of infantry (troops that advanced on foot) and cavalry (troops on horseback or, today, in armored vehicles). With the invention of catapults, a third force emerged: artillery—specialized in launching projectiles over long distances. Because of artillery, castles, cities, and forts could now be destroyed.

In the First World War (1914–1918), trench warfare became the dominant tactic. In the early 20th century, most military leaders still relied on outdated strategies that emphasized infantry charges with bayonets, supported by cavalry and mobile artillery.

With the advent of the machine gun, a new form of combat was needed. Trench warfare initially seemed like a foolproof tactic to stop enemy advances and to allow soldiers to move more safely through enemy territory. Trenches were protected by barbed wire and machine-gun posts. However, this led to massive casualties and numerous strategic failures.

With the collapse of infantry advances, trench warfare became widespread. To overcome these static positions, tanks were introduced, followed by infantry. Both sides used toxic gas and aircraft, eventually rendering trench warfare obsolete.

In the Second World War, the Germans recognized the inefficiency of trench warfare and developed the Blitzkrieg, or “lightning war.” This was an operational-level military tactic that used mobile forces in fast, surprise attacks, preventing enemy forces from organizing effective defenses.

Its effectiveness relied on the coordination of air and ground forces. The three essential elements were surprise, rapid maneuvering, and overwhelming force. The main goals were to demoralize the enemy and disrupt their organizational structure—paralyzing command centers.

The United States, for example, lost the Vietnam War due to several factors: the Viet Cong's guerrilla tactics, the Ho Chi Minh Trail (a supply route supporting Viet Cong forces), difficult terrain, and the unexpected strength of the North Vietnamese forces.

As technology changes, so do the tactics of war.

As we can see, war is tactical—and tactics win wars.

**HAVE GOD IN YOUR
HEART AND DO NOT
DEPEND ON RELIGION.**

Alexandre Breck

THE MECHANISM OF GOD

Many scientists in the past filled gaps in their knowledge with theological speculation. They had subjective religious motivations for beginning their research, using divine nature to fill the gaps in their theories. They invoked divine nature when they reached the limits of scientific explanation. They believed that God communicated with humans not only through religions but also through scientific knowledge in fields like Mathematics, Physics, Biology, Medicine, and others. Only those who were in tune with Him could understand. They believed that all these existing areas of knowledge would form God's plan for us and for understanding the entire Universe.

To evolve through learning was seen as the reason for mankind's existence on Earth. By combining everyone's experience, each in their own field—no matter the discipline—it would represent God's plan, the divine beauty that, through both collective and individual knowledge, would contribute to a small collaboration for understanding the divine project. God was believed to be the creative power within nature, and His actions would be incalculable. It was through knowledge that humanity could come close to understanding God's mechanism.

It was as if researchers like Newton, Kepler, Einstein, and others were seen not just as scientists, but as prophets. They were speaking about God or a part of His mechanism.

A privileged mind was needed to be in tune with this mechanism, and only then could one recognize some of its parts. Many believed that theology held the explanation for the gaps in their theories.

Let's try to understand this mechanism that led many scientists to seek an explanation of the divine plan. Galileo, for instance, believed he was a kind of "Messenger of the Stars," who alone had exclusive access to the truths written in the heavens.

Kepler, for example, believed the universe was perfect, based on geometry. In his own words, "God was inspired by geometry to create the universe." Because of his belief in the perfection of geometry and its apparent connection to the divine, he also believed that the orbit of the planets was based on the five regular solids proposed by the Greek philosopher Ptolemy. This had a profound impact on his faith, and when, through personal observations and the work of the mathematician and astronomer Tycho Brahe, it was discovered that planets do not follow perfect circular orbits but are instead maintained in elliptical orbits, he was forced to question his theological convictions.

For Newton, absolute space represented "the senses of God." In this view, God was present throughout the Universe, acting upon it according to His will. For Newton's physics, God was not a hypothesis, but a reality. He spent the last days of his life trying to find a pattern in the Bible.

Pasteur said that the difference between the possible and the impossible lies in human will.

It was based on beliefs like these that human beings tried to explain their existence in various ways—through Art, Music, Mathematical Expressions—seeking to understand the purpose of life on Earth, the universe, and to find a theory that could explain everything.

But as the Bible says, "In the beginning was the Word." It was the intelligence, the capacity, the insight of these scientists that changed history and brought humanity to the point we are today.

But all of this depends on how broad our definition of religion is. The separation between science and religion is necessary. The scientific discourse must, and should, be free of any theological connotations. We must seek explanations for the gaps in our knowledge through science, not through theological explanations.

EVERYTHING IS A REINTERPRETATION

The Internet has been blamed for the use of others' ideas. However, this is already part of the revolution in human knowledge.

Throughout history, geniuses have used the ideas and help of other minds, and through their reinterpretations, they have crafted theses that revolutionized the world. To think they came up with their ideas out of nowhere is naive. They took advantage of and combined existing ideas to create their innovations.

Can we say today that everything is a reinterpretation? Reinterpretations happen in various forms and in many fields: cinema, literature, the arts, and other forms of expression. Artists don't create out of a vacuum. They are constantly inspired by other artists and the artistic traditions of the past. There is little originality left in the world, as the vast majority of ideas we see around are recycled old concepts, presented to everyone as a reinterpretation.

The Tragic History of Romeo and Juliet (originally The Tragicall History of Romeus and Juliet), first published in 1562 by Arthur Brooke, who translated it from an Italian poem by Bandello based on the story of Pyramus and Thisbe, is a good example. The Tragic History of Romeo and Juliet is the key work that served as the main source for William Shakespeare's Romeo and Juliet.

Frankenstein, or the Modern Prometheus, more commonly known simply as Frankenstein, is another great example of reinterpretation in literature, written by Mary Shelley. Frankenstein has a notable influence from John Milton's *Paradise Lost*, a poem about the creation of man and his subsequent fall. The influence is explicit both through the epigraph, which cites three lines from the poem, and directly in the chapter where the creature reads a book by John Milton. The themes of fall and ruin are prevalent throughout Shelley's book, from the title "The Modern Prometheus" to the physical and moral destruction of Victor Frankenstein. In the story, Prometheus is a character from Greek mythology—a titan who steals the secret of fire, which was reserved for the gods, and gives it to humanity, for which he is severely punished by Zeus. Shelley also used as a basis an old German legend about a zombie who roamed the forest killing people and taking parts of their bodies.

In the visual arts, there are many examples. Manet's painting caused a sensation when it was displayed in 1863, being considered revolutionary. However, while Manet painted the piece in his own style, he also sought inspiration from a 16th-century engraving, which was copied from a composition by Raphael. Picasso once said, "Making a reinterpretation is divine; criticizing what you don't know or making nonsense is being foolish."

Another famous "similarity" occurred between Windows and Mac OS by Apple, both featuring clickable icons in their graphical interface, which first appeared on the Mac.

Before Galileo claimed that the Sun was the center of the universe, Copernicus had already announced it years earlier. Galileo also relied on the help of mathematician Giordano Bruno regarding heliocentrism.

The composer Chico Buarque de Holanda, for example, made a reinterpretation of Carlos Drummond de Andrade's poem Poema de Sete Faces in his song Até o Fim. Adélia Prado also did so through her poem Com Licença Poética.

Reinterpretation, however, is different from copying. The difference between reinterpretation and copying is as follows: in copying, you faithfully reproduce the artist's work. In reinterpretation, you create what you have understood from the work, potentially reproducing its essence in another format. It is the creation of a new work based on a previously made one, adding a personal touch and a new way of seeing and feeling, according to each person's culture and life experiences.

In the end, everything is a reinterpretation, and this is a new work.

LIFE IN OTHER GALAXIES?

Several astronomers have formulated diverse opinions on the existence of life on other celestial bodies. Only a deep study of the problem of the origin of life on Earth leads to an adequate answer. The more general photochemical theory shows how life should emerge on any planet where the physical and chemical conditions are favorable, and therefore, it should not be considered rare in the universe.

The existence of life on other planets depends on several ideal factors.

This planet must be massive enough to retain its oceans and atmosphere. It must be located at a specific distance from its parent star and have a rotation such that water remains in liquid form, conditions that may occur at least once for every thousand planetary systems. Life on Earth does not depend solely on the distance from the Sun but on a myriad of other factors.

Our galaxy consists of 200 billion stars, and galaxies exist in the billions. However, Earth is the only known celestial body that is almost entirely covered by water.

The Moon is related to life on the surface of this planet.

Additionally, our galactic region is so poor in solar-type stars that, within a radius of 16 light years, only two stars, Epsilon Eridani (K2) and Tau Ceti (G4), out of 26 single stars, might possess habitable planets. For this reason, the Ozma project has a low probability of success.

The implications also suggest that if life were to accidentally disappear from Earth's surface, atmospheric oxygen would soon be fixed in the lithosphere, nitrates and ammoniacal phosphates would be washed into the seas, the atmosphere would become transparent to active solar ultraviolet radiation, and a new cycle of life would emerge on Earth. Life is only perpetual in the universe in a static manner. It appears, evolves, and disappears on myriad planets, following a cycle of a few billion years, limited in duration by cosmic accidents or by the effect of its own evolution.

Thus, we summarize the cosmic history of carbon, this unique element to which we owe life. We first see it, above all, in the star state, in its atomic form (C), then molecular forms C_3 , C_n , and as dark cosmic dust. It later forms the CH radical, which polymerizes into C_2H_2 and more complex molecules. In a proto-planetary incandescent state, it gives birth to metal carbides that are then decomposed into hydrocarbons. These are subsequently transformed into H_2O and CO, which, unstable at low temperatures, lead to the formation of volcanic CO_2 . This is absorbed by the biosphere to generate the organic macromolecules of living matter. Finally, after the death of calcareous organisms, so abundant on Earth, they are fossilized in marine sediments, limestone, corals, and dolomites, entering part of the carbon cycle.

Despite the existence of billions of galaxies and planets orbiting other stars, it would be extremely unlikely to find one with exactly the same characteristics necessary for life to exist.

SEEK PERSONAL DEFENSE

Seek personal defense without any prejudice.

Seek personal defense without opinions.

Seek personal defense without wanting a rank.

Seek personal defense without any concept.

Seek personal defense without any solution.

Seek personal defense without any truth.

Seek personal defense without vanity.

Seek personal defense without any feelings.

Seek personal defense without looking for any magic formula.

Seek personal defense without knowing any answers.

SEEK PERSONAL DEFENSE

Seek Self-Defense...
Not as a technique,
Nor as an art,
But as a path.

Seek...
Without prejudice,
Because fear disguised as judgment
Is the first enemy to be defeated.

Seek...
Without opinions,
For those who speak too much, learn too little.
Emptiness is the true beginning.

Seek...
Without chasing ranks,
Because merit is not in the belt,
Nor in the certificate,
But in the silence that comes before every action.

Seek...
Without concepts,
Because concepts create cages,
And freedom is born from what is felt,
Not from what is defined.

Seek...

Without demanding solutions,
For those who seek ready-made formulas
Forget that chaos is also a teacher.

Seek...

Without holding absolute truths.
Because truth changes,
And those who don't change... break.

Seek Self-Defense...

Without vanity.
Because the ego is the first weakness,
And those who dress themselves in too much
decoration
Are merely hiding their own vulnerability.

Seek Self-Defense...

Without emotion.
Because in the moment of decision,
Emotion clouds, confuses, and delays.
Coldness is not lack of soul,
It is clarity.

Seek Self-Defense...

Without chasing any magic formulas.
Because there are no shortcuts,
No secrets,
No instant promises.
There is only practice, sweat, discipline...
And self-knowledge.

And when you finally understand...
That the greatest fight is not against others,
But against your own shadows...

Then—and only then—you will know:

And only then will you understand
What true Self-Defense really is.

MARTIAL ARTS MASTERS WHO ARE LIARS

Great achievements, super techniques, elaborate moves, questionable strategies. It has nothing to do with the power of the masters, but rather with the weakness of the disciples.

This happens when we ignore logic, evidence, common sense, and even the laws of physics. It stems from two factors: fear of confrontation.

Sometimes, at a certain point in life, we rely on certain beliefs to find a certain peace of mind.

In the world of martial arts, it's no different. Rituals and beliefs make you focus more on training.

There are methods that help you progress in martial arts training by disregarding minor discomforts like pain, breathlessness, fatigue, etc. This is beneficial in fights. However, practitioners must be careful not to go overboard and lose touch with reality.

A dedicated practitioner increases their threshold for pain. A charlatan claims not to feel pain due to their conditioning training. A practitioner gains power in their strikes. A charlatan claims their training makes their strikes lethal, capable of killing a person with a single blow. Ill-intentioned individuals can exploit this to manipulate naive or desperate people. Naive or desperate individuals exist for various reasons, such as movies, cartoons, and sensational scenes in magazines. The violence of our present days.

Anger, apathy, and fear are normal feelings that, when out of control, may require an environment or a belief to eliminate them, to guide and direct oneself towards a better situation.

The need to have a belief can be used detrimentally by a malevolent person.

Those who are desperate for answers can be easily deceived.

We all face desperation—robberies, financial problems, illness, and aggression can affect anyone.

We are always confronted with the possibility of failure and injury. This type of thinking always haunts our minds, generating a search for answers.

The possibility of problems, awareness of risk, gives rise to fantastical beliefs. However, the possibility of problems is an awareness of the risk of not being able to solve the problem.

The mind is vast, and fantastical beliefs can turn into panic, apathy, or even anger, which, in excess, becomes a problem.

It is during these moments that the search for a solution based on beliefs can emerge. It can either help you pursue your goals without losing touch with reality or plunge you into the world of illusion, especially when fueled by someone who wants to harm you.

Why does a master perform fantastical feats? Simply to convince you. Whether it's through tricks, miraculous techniques, or clever editing, the goal is to convince you that they possess powers, secrets, and conditions that only they can teach you.

Be extremely cautious of excessive payments.

Promises of miraculous techniques, methods that lead to magical solutions, individuals with supernatural powers, and beliefs that no harm will come to you. Power leads individuals to believe in anything.

An individual can amplify this belief because the mind is vast, and they will spend time, money, and devotion on a charlatan who is taking advantage of their goodwill.

Martial arts allow you to be prepared for everyday situations. It may involve certain rituals, such as belt graduations. However, these rituals should be something that motivates you to act and to stay rooted in reality.

These rituals should never overshadow actual practice. Don't rely solely on carrying a weapon for personal defense and treating it as an amulet. While it may give you a sense of security, simply carrying an object for personal defense does not guarantee your safety. You must know how to use that object in self-defense.

Valid tools exist if they are not corrupted. It could be prayer, martial arts rituals, or an object for personal defense. Just make sure not to disconnect from reality. Reality has no rituals or beliefs, only existence.

KRAD CHUEK WRAPPING STYLES

Each style of Muay Boran had its own way of rope tying for fighting.

Muay Korat comes from the Korat province in the North-East part of Thailand. It focuses on hard, powerful kicks and punches and is one of the “harder” Muay Thai styles.

For this reason, the ropes are wrapped up the forearms to help provide extra protection to block incoming strikes.

Muay Chaiya comes from the City of Chaiya in Southern Thailand. It’s a balanced style involving both offensive and defensive techniques. It includes throwing and grappling techniques not allowed in modern day Muay Thai.

In this style, the ropes are wrapped on the hands and just up to the the wrist. This leaves the forearms free to strike.

Muay Lopburi is from Thailand’s Central province of the same the name. This is a very aggressive style with fast close up punching techniques particularly effectively at short range and in the clinch.

The ropes are wrapped up to half way up the forearm. Fighters will also wrap some ropes around the ankles.

Muay Thasao originates from North Thailand and is predominantly a kicking style. It focuses on speed and incorporates quick stance changes, which provides a way to avoid low kicks.

The whole of the forearm is wrapped to provide protection when blocking kicks.

KARD CHUEK WRAPPING STYLES

Each style of Muay Boran had its own way of rope tying for fighting.



Muay Korat & Muay Thasao

For this reason, the ropes are wrapped up the forearms to help provide extra protection to block incoming strikes.



Muay Chaiya

In this style, the ropes are wrapped on the hands and just up to the the wrist. This leaves the forearms free to strike.



Muay Lopburi

The ropes are wrapped up to half way up the forearm.

MUAY BORAN

- **Muay ThaSao** มวยท่าเสา

- **Muay Korat** มวยโคราช

- **Muay Lopburi** มวยลพบุรี

- **Muay Chaiya** มวยไชยา

The fight of muay has been practiced and developed in many different parts of Thailand.

There are four style that muay boran have developed, Muay Thasao, Muay Korat, Muay Lopburi, Muay Chaiya.

- **Muay ThaSao (North Thailand)**, Emphasis on speed, especially fast kicks. This variation of muay boran was dubbed “Ling Lom” or windy monkey.

- **Muay Korat (East Thailand)**. Emphasis on strength. A technique unique to this style is the “Throwing buffalo punch” named because it is supposed to take out a buffalo in one blow.

- **Muay Lopburi (Central Thailand)**. Emphasis on crafty, technical movement. This variation favors straight punches and hooks.

➤ **Muay Chaiya (South Thailand).** Emphasis on good posture and defense. This style favors elbow and knee strikes. Muay Chaiya is one of the typical varieties of Muay. It was thriving in the late 19th century.

All styles had their strengths, it was said to be a complete fighter:

"Punch Korat, Wit Lopburi, Posture Chaiya, Faster Thasao."

Muay Thai only emerged because of people's love of art, which is why it became a ring sport. Lethal brakes and fatal blows were removed and the rules were applied to the sport due to the serious and sometimes fatal injuries that resulted during fighting. Muay Thai is the national sport of Thailand and a martial art. Often called or known as "Thai boxing" outside of Thailand. Fighters use punches, elbows, kicks, and knees to fight.

These are not the only styles of Muay Boran, but are the most common and best known.

STYLES

MUAY BORAN

ALEXANDRE
BRECK

มวยโบราณ

Muay Korat

มวยโคราช



Thap Chamkoh

Muay Lopburi

มวยลพบุรี



Siew Adpetch

Muay ThaSao

มวยท่าเสา



Plong Liangprasert

Muay Chaiya

มวยไชยา



Tong

MUAY THAI LEVEL ORIGIN

The classification of Muay Thai did not exist before 1977. Master Sken, Master Toddy and Master Woody, started teaching Muay Thai after arriving in the UK, and realized the need to assess and assess students' athletic ability. Following strict standards similar to other martial arts, they used the "Arm Band" (Arm Band) to establish a syllabus, while other styles all use belts. In the past, the armband of "Prajied" (Armed Band) was presented to fighters on the battlefield by its master. In more modern times, it is considered to have a special magical power and is considered a charm or amulet, so it is fortunate to be presented to warriors. Its wear is to keep him safe in battle/combat and get good luck. Modern warriors still wear armbands usually given to him by their master-master or teacher

Recently, Muay Thai practitioners can be awarded armbands through an evaluation process called Rank. Each level will reward a student for his/her skill in clearly demonstrating the speed and accuracy of balancing power. Students will need to show that they have a good attitude and remain humble and loyal to their art and their masters.

A NEW PERSPECTIVE THROUGH REALISTIC SELF-DEFENSE

When I think about Realistic Self-Defense, I think of a new perspective on life — a different way of seeing the world around me and how I move through it. But it wasn't always like this, and I don't expect you, just starting to read this, to immediately understand what I mean.

Many people, when they hear “self-defense,” think of strikes, techniques, and quick reactions to danger. And yes, that's part of it. But real self-defense goes far beyond physical responses. First and foremost, it's a mindset — a commitment to being aware, alert, and prepared for life's everyday challenges, whether physical, emotional, or social.

What makes someone seek out self-defense training? In many cases, it's the desire to feel safer, more confident. A legitimate wish to be ready for the unexpected. That alone is transformative. But over time, we discover that the true impact runs deeper — it boosts self-esteem, improves posture, changes how we deal with fear, anxiety, and stress. It brings mental clarity, even in chaos.

Training in Realistic Self-Defense strengthens the body — but also the mind and spirit.

It pushes you out of your comfort zone. You learn to fall and get back up, to fail and adapt, to withstand pressure. In a world where so many live in fear, developing courage becomes a necessity. And the good news is: courage can be trained. Just like discipline, focus, and resilience.

This practice teaches us that self-protection isn't just a right — it's a responsibility.

It forces us to look inward, face our weaknesses, and turn them into strengths, day by day. Every technique, every drill, every lesson reinforces something greater: a commitment to personal safety and to living with greater awareness.

But there's another powerful value on this path: cooperation. No one evolves alone. The interaction with training partners, the mutual support, the shared knowledge — all of it strengthens the sense of community. We learn to teach, to help, to grow together. Individual progress is deeply connected to the growth of the group.

Realistic Self-Defense challenges us to become better people.

Stronger, more balanced, more generous, more courageous. People who don't seek out conflict — but know how to handle it. Who stand up for their values, protect their families, and defend their space with clarity and calm.

Anyone can access this transformation.

But there's one thing no one can do for you: take the first step. The training is waiting. The change begins the moment you choose to act.

Realistic Self-Defense is for you.

MUAY KHAO

1



Wan

Muangchand

Knee Terror of Chanthaburi

First Muay Khao

2



Ein Silarak

Flaming Mongoose

Second to Muay Khao.

He fought in the 30's.

Famous for applying double knees by jumping

3



Nikom

Klonpajaon

Black Kangaroo

He fought from 1948 to 1950.

He became famous for his flying knee

4



Sidpan

Yodsornchand

Chiangmai Rhino

He fought in the 50's.

He became famous for applying Diagonal knee strike
(เข่าเฉียง Khao chiang)

OUR COLLECTIVE AND RELIGIOUS CONSCIENCE

There are people who are not able to form their own code of conduct. They lack a developed sense of conscience. Because of this, they often need to be part of a religion. Religion then guides them, telling them what to do: "You can't do this. If you do, that will happen." It imposes certain rules: "Do this and you'll be rewarded; don't do it and you'll be punished."

In this way, the person learns to follow certain dogmas in order to gain benefits or out of fear of punishment.

When we gain a broader view of life in society, we realize that we don't need to follow a specific doctrine or religious rule in order to act rightly.

We act for the good of the collective, out of a sense of citizenship, and from the awareness that we live in a shared community.

We must learn from others how to live in a world that is also materialistic.

It is necessary to learn how to live in the real world — interacting with people, having financial awareness, being tolerant, showing compassion, loving and being loved, among other things.

We should not behave one way when we're being watched and a completely different way when we're not.

We should reflect on how we act when we're calm and how we react when we're angry.

It is in these situations that we see whether a person truly knows how to live in society — not because of a religion or denomination, but because of their own conscience.

Those who feel the need for a religious denomination should find the one that suits them best. However, it is not necessary to follow any religion in order to live well in society or to do good to others.

All Karate taught in Okinawa was based on these kata, which originated from Chinese styles. This practice was incorporated into Karate and, due to the relationship between the founders of Karate and Judo, was also adopted in Judo.

This interaction between styles even influenced the clothing used in training. Jigoro Kano created a specific uniform for Judo practice—the judogi—replacing the traditional hakama, which often caused injuries. He also suggested to Gichin Funakoshi, during a private presentation at the Kodokan, that he adopt the same uniform for Karate, which helped reduce the prejudice against Okinawan Karate. The Taekwondo dobok began to be standardized between the 1940s and 1950s, during the style's systematization and organization process.

Throughout this process, founders inserted personal preferences into their methods. Gichin Funakoshi, for example, admired military systems of organization and discipline. With the looming threat of war, training in military arts gained importance, and Karate took advantage of this wave of militarism. Thus, practices such as marching in formation, saluting the flag, strict hierarchy, and calisthenics were implemented—calisthenics being common in Japanese education systems from middle school to university.

Young men about to be drafted for war sought out Funakoshi to learn how to fight, believing it could improve their chances of surviving conscription into the Japanese Armed Forces. The number of students grew significantly. As a result, Funakoshi developed paired training techniques, controlled partner drills, and the introduction of free sparring.

These elements contributed to a more structured and realistic teaching method within his style. Funakoshi wanted his art to be recognized as an educational tool—a goal similar to that of Jigoro Kano, who aimed to integrate Judo into Japan's national education system. Thus, the styles that descended from these roots reflected the objectives of Japan's early 20th-century educational programs.

Many practitioners believe that this rigidity and military structure are inherent to martial arts—but that's not entirely true. The rigidity was present because those arts developed in military contexts. When they were no longer used in those environments—due to the modernization of warfare or the advent of firearms—that rigidity faded. A good example includes Boxing, Muaythai, Wrestling, and Jiu-Jitsu, which retained a more practical and straightforward character.

This explains why Chinese, Japanese, and Korean styles share so many similarities: everything is connected to a common origin.

But why don't styles like Western Boxing, Wrestling, Savate, Muaythai, Silat, Muay Lerdrit, Lethwei, and others share those same characteristics?

The answer lies once again in their origin.

Boxing was born in England, a country with no tradition of ceremonial bows, marching drills, or specific uniforms for practice. The English style strongly influenced modern Muaythai, especially in its rules, training methods, and techniques.

That's why in these styles we don't see belt rankings, salutes to flags, or hierarchical titles such as "master," "grandmaster," or "professor."

These elements simply aren't part of their cultural background. However, some individuals try to insert elements from other martial arts into Muaythai—such as rankings, titles, and specific uniforms—motivated by personal ideologies, the pursuit of social prestige, or financial interests.

It's important to remember that styles like Muaythai, Wrestling, and Boxing were created with practical and objective purposes: to fight, to defend oneself, to win competitions, to earn prestige or rewards. They weren't born with rituals, mythological stories, rankings, or rigid hierarchical structures, like Eastern styles designed for school or military settings.

That's why understanding the history and origin of the fighting style you practice is essential. This knowledge protects practitioners—especially beginners, enthusiasts, or recreational athletes—from being misled by opportunists seeking only money, status, or easy recognition.

ANGER: THE LINE BETWEEN A BRAWL AND A FIGHT

In the world of combat sports, anger has no place. It marks the clear divide between a disciplined fight and a wild street brawl. From the very first training session, fighters are taught a crucial lesson: stay in control. Losing your temper means abandoning technique, ignoring the principles of the art, and becoming an easy target.

When a fighter lets anger take over, they become vulnerable. Their defense weakens, their strategy falls apart, and their attacks become wild and predictable—opening the door for an opponent to strike with precision. That's why experienced fighters often try to provoke their adversaries, hoping they'll lose emotional control and leave themselves exposed.

This is a far cry from what happens in a street fight. In those situations, anger isn't just present—it's the driving force. The people involved, often lacking technique or discipline, act on impulse, fueled by rage. There's no room for strategy or refined defense. Anger takes over, and with it, any sense of rules or structure vanishes—if such things were ever there to begin with.

RESTRICTIONS DO NOT LEAD TO EVOLUTION IN FIGHTING

Recently, there has been a growing movement in the world of combat sports to introduce more rules into various fighting disciplines. Advocates for these changes cite a number of reasons: making fights less violent, promoting the sport for potential inclusion in the Olympic Games, attracting more practitioners, or increasing safety during competition. However, an important question arises: do these restrictions truly contribute to the evolution of fighting styles?

The answer is simple: no.

In real-life situations, there are no limitations on strikes, areas of engagement, number of opponents, protective gear, or allowed or prohibited techniques. In disciplines where such restrictions do not exist, fighters themselves develop solutions to neutralize dangerous or aggressive techniques. A good example is Muay Thai: long before headbutts were officially banned, the technique had already fallen out of favor. Thai fighters learned to neutralize it using clinches, elbows, and knees, rendering headbutts ineffective and rarely used.

Later, when Western boxing rules were adapted to form the modern Muay Thai rule set, the headbutt—already considered a foul in boxing—was also classified as a foul in Muay Thai. Not because it was impossible to deal with, but because it had already lost its practical relevance.

Another example is the groin kick, which, unlike in many other combat sports, is not technically considered a foul in Muay Thai. Yet, we rarely see it used in matches.

This may be due to a shared sense of ethics among fighters, the high technical level of defenses against low kicks, distance control, or other tactical considerations. In other words, it is not prohibition that eliminates a technique, but the natural evolution and adaptation of the style itself.

When too many restrictions are imposed on a fighting style, it begins to drift away from the realities of actual combat. This can create a false sense of security, leading practitioners to believe that, just because they train in a certain fighting style, they are automatically prepared to handle any real-life situation—which is not always the case.

IN ORDER TO CHANGE WHO WE ARE, WE MUST FIRST UNDERSTAND WHO WE ARE AND WHERE WE STAND. THIS MEANS ENGAGING IN DAILY SELF-REFLECTION—A CONSTANT EFFORT TO REMOVE WHAT NO LONGER SERVES US AND TO ADD WHAT IS NECESSARY. WHAT DOESN'T CONTRIBUTE TO OUR GROWTH MUST BE LEFT BEHIND, AND WHAT IS MISSING MUST BE EMBRACED.

Alexandre Breck

THE EVOLUTION OF THE TERM LETHWEI IN BURMA

The term *lethwei* has become internationally recognized as the designation of the traditional Burmese fighting art, but its linguistic and historical trajectory reveals nuances that are often overlooked. Originally, *lethwei* is a borrowed word, and the meaning it acquired in English does not exactly correspond to its meaning in Burmese. This article analyzes how the term has been used over the decades in Burma/Myanmar, exploring distinctions between linguistic variants, sporting practices, and the cultural context in which it developed.

The Meaning of the Term in Burmese

In the Burmese language, ***lethwei* (လက်ဝှေ့)** primarily refers to gloved boxing. In the early years, there was no strict distinction between Western boxing and the local traditional practice, so the same term encompassed multiple forms of fighting.

To resolve this ambiguity, the expression **မြန်မာလက်ဝှေ့ (*Myanmar Lethwei*)** came into use. However, this created a new challenge: when words like **ကျော် (*Kyaw*)** or **သမား (*Thama*)** were added to describe the athletes, the expression could mean either “Burmese boxers” (in the sense of nationality) or “*lethwei* practitioners” (in the sense of the martial art). Differentiation therefore depended heavily on context.

Terminology from the 1900s to the 1940s

The earliest documented references to the term lethwei appear in newspapers from cities such as Rangoon (Yangon), Mandalay, Thaton, and Pegu. Interestingly, the terminology varied:

1901 (Thanlyin): “လက်ဝှေ့လက်ပန်း” (Lethwei Leppan)

1927 (Rangoon): “လက်ဖွဲ့ / လက်ဝှေ့” (Lepwei / Lethwei)

1930s–40s: In cities such as Thaton, Taungoo, and Pegu, records alternate between “လက်ဝှေ့” (**boxing**) and “မြန်မာလက်ဝှေ့” (**Myanmar boxing**).

During this period, a subtle difference could already be seen between urban and rural usage: in the big cities, the press began adopting more specific terminology, while in rural areas the simple “လက်ဝှေ့” remained common.

The Role of Kyar Ba Nyein

A key figure in this process was Kyar Ba Nyein, a Burmese boxer who popularized the use of the expression “Burmese Boxing” or “Myanmar Boxing” in English. His background in gloved boxing legitimized this hybrid terminology, helping to cement the term in the sporting imagination both inside and outside the country.

From the 1950s to the 1970s

Between the 1950s and 1970s, the vocabulary surrounding lethwei diversified even further:

1950s: Coexistence of “မြန်မာလက်ငွေ” (**Myanmar boxing**) and “ဗမာလက်ငွေ” (**Bamar boxing**).

1960: Frequent introduction of the term ရိုးရာ (**Yoe Yar / Traditional**), resulting in expressions such as “ဗမာရိုးရာလက်ငွေ” (**Bamar Traditional Boxing**).

1970s: Official and journalistic records increasingly used the word “Traditional” in English, likely to differentiate lethwei from Western Olympic and professional boxing.

This linguistic evolution shows the attempt to balance national identity, cultural tradition, and adaptation to international terminology.

The Question of “Traditional”

Interestingly, adding the word “Traditional” to the term lethwei in English creates redundancy. After all, lethwei is already understood internationally as the traditional form of Burmese boxing. Thus, “Traditional Lethwei” is essentially “Traditional Traditional Boxing.”

In Burmese, however, the addition of မြန်မာ (**Myanmar**) or ဗမာ (**Bamar**) serves a different function: reinforcing the national character of the sport and distinguishing the local practice from Western boxing introduced into the country.

The trajectory of the term lethwei reflects not only linguistic changes but also the evolution of Burma/Myanmar's sporting identity. From the initial simplicity of “လက်ဝှေ့” (boxing) to the variations that incorporated “Myanmar,” “Bamar,” and “Yoe Yar,” each stage reveals the tension between tradition and modernity, local and global, national identity and international adaptation.

Today, although the expression “Myanmar Traditional Lethwei” can still be found, it carries an etymological redundancy. For the global audience, the use of lethwei alone is sufficient a term that already carries centuries of history and cultural identity.

GLOSSARY

Bai Khandaen (บัตรคะแนน) Scorecard

Chak Muay (ฉากมวย) Dodge

Cropeham (รับงาน) Getting a job and the attitude of the camp boss asking the fighter to lose.

Grasob Kluen Tii (กระสอบเคลื่อนที่) or **Grasob Sai Kluen Tii (กระสอบทรายเคลื่อนที่)** is a term used in Muay Thai to describe a fighter who constantly moves forward but offers little to no effective defense. Despite advancing, they absorb strikes repeatedly—without blocking, evading, or counterattacking.

Len Cheung (เล่นเชิง) – It can be interpreted as "playing with technique" or "playing strategically," especially used in sports.

Liam Muay (เหลี่ยม มวย) Ability to fight with techniques or fight with intelligence rather than relying solely on strength.

Pentor (เป็น ต่อ) Word used to describe when a fighter has superior skills and is in an advantageous situation in the fight or is beating the other fighter on points.

Saang Graduuk (สร้างกระดูก) Fighting in low-level shows to gain experience. Many fighters begin their Muay Thai journey in small-town events. This helps build a strong foundation so they can compete at a higher level.

Sia Liam (เสียเหลี่ยม) A feeling of embarrassment when losing one's balance, whether by a sweep or any other type of technique. This is a Muay Thai term and is also commonly used among Thais as slang meaning 'to lose one's temper'.

Tae Naum Sangob Suek (แตะมวยสงบศึก) Tae Nuam Sangob Suek means 'touch gloves to stop the battle'. The phrase is often used when both fighters touch gloves in the last minute of the final round.

Sia Liam (เสียนเหลียน) Feeling of embarrassment when being thrown off balance either by a SWEEP or any other type of technique.

Su Mai Dai (สู้ไม่ได้) Is a word and not a technical refereeing term, it is used to describe a situation in which the fighter cannot continue the fight or it also means that the fighter cannot continue the fight.

Suu Sii (สู้สี่) Promoters in Thailand want even match ups. It doesn't happen all the time but the sport, fans, gamblers, and more all encourage exciting bouts. That means they must be tightly matched up.

Kay Ban (ขายเบอร) When the bettor is informed which fighter he should bet on. Because this fighter has already been bought by the bettor who informed this.

Toi Muay (ต้อยมวย) is a generic term for the unarmed struggles of Thailand

Mud Deaw Mai Leawlae (หมัดเดียวไม่เหลียวแล) A fighter who has one-hit knockout power when punching.

Muay Tu (มวยตุ) In the past, televisions were as big as cabinets. When 'Muay Du' is the only way to survive in the Thai boxing industry 'Live broadcast' is therefore the main mission.

Long Nuam (ลองนวม.) Padded Forehead and Sparring.

Teen Kuat Laan (เทรกวาดลาน) It refers to a leg sweep used to knock the opponent down a technique for unbalancing the opponent.

Ya Khem Yai (ยาเข็มใหญ่) A large sum of money or valuable items that a gym owner or a big-time gambler gives a fighter before or during a match to boost his/her morale.

Yum Yai Sai Sarapat (ยำใหญ่ใส่สารพัด) A phrase commentators USE when a fight becomes one-sided or when one fighter is being beaten up badly by another. The phrase literally means 'putting all kinds of stuff into spicy salad'.

ABOUT THE AUTHOR

Alexandre Breck is a writer who moves between the silences of the soul and the noise of the world, turning words into mirrors. With a style that blends lyricism, rawness, and introspection, Breck crafts narratives and reflections that



challenge certainties and invite readers to dive deep within themselves. His words sometimes brief as a breath, sometimes dense as a storm—carry the mark of a restless and visceral gaze on life, time, and human connection. More than writing, Alexandre observes what isn't said, what isn't shown, what pulses beneath the surface. His work echoes the tradition of those who write not to explain the world, but to inhabit it with greater truth. Author of deeply personal texts shared through books, social media, and the hearts of attentive readers, Alexandre Breck invites us on a journey of sensitivity and courage.

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